The Death of Good Josiah *Lamented.*

A

SERMON

Occasioned by the Death of our

Late Most Gracious Soveraign

Queen Mary,

OF

Ever Blessed Memory.

Preach'd at *Balsham* in *Cambridgshire*, *March* 3. 1695.

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A

SERMON

Occaſioned by the

Death of the Queen.

2 Chron. XXXV. 24.

And all Judah, and Jeruſalem mourned for Joſiah.——

THeſe words are a record, how ſenſibly affected the Kingdom of *Judah* was with the death of good *Joſiah*; for this general concern there was great reaſon, conſidering his ſtation, his character, and the circumſtances of their affairs, when this excellent Prince was ſnatcht from them. The notice you have now had, of the approaching Funeral of our late Queen, of Bleſſed Memory, will, I hope, render a diſcourſe upon a Text

of this nature very ſeaſonable. I could not ſatisfie my ſelf, that ſo extraordinary a Princeſs (whoſe equal in all reſpects we do not yet know to be left behind her in the whole compaſs of the world) ſhould paſs to her Grave, without ſome notice taken of her in the moſt private corner of her Kingdom; without paying ſome ſmall, but well meant tribute to her ſacred memory; ſome publick teſtimony given by us, her meaneſt Subjects, of our thankfulneſs to God for thoſe eminent gifts and graces which ſhin'd in her, with ſo bright and glorious a luſtre; the eſteem of the preſent age, and the wonder of all that ſhall follow; of whom I may venture to affirm, alluding
Mat. 26. 14. to a paſſage of our Saviour concerning a former *Mary* (whom ſhe equall'd in her preſent piety, but was a great deal more happy in a conſtant innocency) that in the whole world, where-ever the praiſes of perſons, famous in their generations, are rehearſt, there ſhall alſo the admirable graces and illuſtrious excellencies of this our *Mary* be told, for a memorial of her. I could not but think it a decency, on this occaſion, to try to affect all of you, with ſo great, ſo unexpreſſible a loſs ſuſtain'd by this Nation, in the Death of our incom-

incomparable Queen; for whoſe death, the people of *England* have full out as much reaſon to be ſenſibly concern'd, as thoſe of *Judah* could poſſibly have for the fall of that Religious Prince here mention'd; of whom we read that *all Judah, and Jeruſalem mourned for Joſiah.*

I ſhall firſt conſider the words, as they relate the death of *Joſiah*, and the behaviour of his Subjects thereupon; and then I ſhall apply this hiſtorical paſſage to the ſad occaſion of my preſent diſcourſe.

1. The Perſon, whoſe death is here mourn'd, *Joſiah.*

2. The Concern his Subjects expreſt, at his death. *They mourn'd for him.*

3. This Mourning ſpoken of, as general and univerſal; his Mourners were not barely a few Courtires, who attended immediately upon his perſon, or held offices and employments by his Life, but all the people of his dominions, who lookt upon his death as a publick judgment and calamity, in which their whole Nation was concern'd; *and all Judah, and Jeruſalem mourned for Joſiah.*

1. The Perſon, whoſe death is here related, was *Joſiah.* He was King of *Judah* and *Jeruſalem*, and upon this account his life was of

much more value than many lives, where the Commonwealth receives no detriment. The whole body of the people have an intereſt in the life of the Prince, their ſafety does much depend upon the preſervation of his perſon; and they commonly ſuffer not a little by his fall, eſpecially (as here it was) when it is ſudden and violent. Hence *David, as a King*, is
2 Sam. 21. 17. ſtil'd the light of *Iſrael*, and ſaid to be worth ten thouſand of his Subjects; for ſomething
2 Sam 18. 3. very like to this is ſpoken of *Zedekiah*, who
2 Kings 24. 19. by the account the Scripture gives of him, appears to have been none of the beſt of Princes; and his Fall from his Empire, and Captivity in *Babylon*, very paſſionately la-
Lam. 4. 20. mented by *Jeremy*; *The breath of our Noſtrils, the anointed of the Lord is taken in their pit, of whom we ſaid, under the ſhadow of his wings ſhall we live*; upon this reaſon is that Apoſtolical Precept grounded, which the firſt Chriſtians
1 Tim. 2. 1. ſo very carefully obſerved, to pray for Kings, and all that are in Authority; inaſmuch, as the community is immediately intereſted in their preſervations; and whatever their perſonal qualifications were, their fall was found, by ſad experience, to produce great diſorders in the affairs of the Empire.

But

But *Josiah* was an extraordinary Prince, of great wisdom unusual vertue, of an exemplary piety, of an uncommon goodness; he had a great zeal for Gods honour, a mighty regard to his worship, and noble designs for the promoting, and advancing Religion. His general Character is, that he did that which was right in the sight of the Lord, and walked in all the ways of *David* his Father; and turned not aside to the right hand, nor to the left. 2 Kings 22. 2. After this are remarkt the glorious actions of his reign, for the imitation of succeeding Princes; and that the ages to come might call him blessed. 2 Kings 23. 2 Chron. cap. 34. cap. 35. In the eighth year of his reign, while he was yet young, being now not full sixteen years old he began to seek after the God of *David* his Father; and with much application and seriousness, to do something of moment, and which might be lasting, for the honour of God, and the interest of Religion; four years after this, he resolutely undertook the removing all Idolatry, and setting up the worship of the true God throughout all the land: Six whole years he employ'd in bringing this great work to perfection; after this, he resolv'd upon repairing the breaches of the house of God; and 2 Chron. 34. 3. whilst

whilſt ſome ruinous parts of the Temple were pull'd down, in order to rebuild them, in the Rubbiſh was found a Book of the Law of the Lord given by *Moſes*. *Grotius* ſuppoſes this to have been the original copy of the Law, deliver'd by *Moſes* to the *Iſraelites* to be preſerv'd. I rather think, with others, that *Manaſſah*, in the long reign of fifty five years, deſigning utterly to aboliſh the Worſhip of the God of *Iſrael*, and ſet up Idolatry, had gathered in the Books of the Law and burnt them; at which time ſome pious perſon, who feared God, and believed that he would ſtill have *mercy upon Sion*, and reſtore *beauty and ſtrength to his Sanctuary*, hid a Copy of the Law in ſome ſecret place of the Temple, which lay there conceal'd, all the age of *Manaſſah*, and the ſhort reign of his Son *Amon*; but upon repairing the Temple, was now diſcovered. *Joſiah*, upon peruſing thoſe ſevere threatnings contain'd in it, in caſe of their falling off from the worſhip of the true God, and becoming diſſolute in their manners; and comparing thoſe with the preſent ſtate of *Judah*, rent his clothes, which was a receiv'd ſign of great ſorrow and concern; and calling his people together, exhorted

2 Chror. 34. 14.

2 Chron. 34. 19.

horted them to a Reformation; and engag'd them to enter with him into a covenant, be- v. 31. fore the Lord, to walk after the Lord, and to keep his commandments, and his teſtimonies; and his ſtatutes, with all their heart, and with all their ſoul; to perform the words of the covenant, which were written in the book; and to render this more awful, the better to fix it upon their minds, that they might remember to do it all the days of their life: and to begin the work of diligently obſerving the Law, he appoints a ſolemn Paſſover, ſuch a one as had not been, from the days of *Samuel*, nor in 2 Kings 23. 22. all the days of the Kings of *Judah* to that time; this was the work only of one year. He lived after this thirteen years, but all the remaining account left of him, is only in the general, that he applied his time, and his power, to the perfecting that good work he had began; and this remembrance of him ſtands upon the Sacred Record, when his Life was clos'd; that like him, *There was no King before him,* 2 Kings 23. 24. *neither after him, aroſe there any like him.* 25.

It is hard to be conceiv'd, what a Bleſſing a Prince of ſo much piety and goodneſs is to a people; what a wonderful influence his authority, when thus uſed, has upon reform-

ing

ing a Nation; what is the force of his example, and how ſtrange a change and alteration it ſoon works in the manners of a people; who will ever be diſpoſed to imitate and follow the pattern ſet them by thoſe who rule over them: The holy Books have noted it of *Joſiah*'s example, that it provoked all *Iſrael* to ſerve, *even to ſerve the Lord their God*; ſo that *all his days they departed not from following the Lord the God of their fathers.*

2 Chron. 34. 33.

I might add to this, a conſideration of the eminent favours and unuſual kindneſſes God ſometimes ſhews a Nation, with reſpect to the piety and goodneſs of thoſe who have had the rule over them; ſo God is ſaid to have done great things for *Judah*, for his ſervant *David*'s ſake and this a long time after *David* was dead.

Iſay 37. 35.

But behold a dark veil overſpreading all this glory, the ſcene is ſhifted, and that which now appears ſtrikes with horror and amazement, the heavens darken, the Inhabitants of the earth are fill'd with trembling and aſtoniſhment, and *all faces gather blackneſs.* This Prince of all their hopes, was ſnatcht away by a violent and immature death, in the flower of his age, being but thirty nine years old; and at a time too when they

they had reaſon to promiſe themſelves the greateſt bleſſings and advantages from his government. There is ſtill a more diſmal thought, he was ſnatch'd away in Judgment, a very terrible and ſevere Judgment to the Kingdom of *Judah*: God was angry with them and upon executing often denounc'd threatnings againſt them; but good Joſiah *was firſt to be gathered to his fathers, that his eyes might not ſee the evil God was bringing upon them:* Of him thoſe words of *Iſaiah* are ſuppoſed to be ſpoken, *The Righteous periſheth, and no man layeth it to heart; and merciful men are taken away, none conſidering that the righteous are taken away from the evil to come.*

2 Kings 22. 20.

c. 57. 1.

Jeremiah began to propheſie of this in the days of *Joſiah*, and when he fell he mentions it, as near approaching; that incomparable Prince, whoſe Piety and Vertue had kept it off in his days, being removed: and the certainty of his Propheſie was proved by the event: For ſoon after his death all things ran into confuſion, and evil haſtned apace upon them, and their long captivity in *Babylon* was at hand. His immediate Succeſſor had but a ſhort reign of two months, and was carried into *Egypt*, and there dyed: The next, after

 ele-

eleven years, was bound in Fetters, and carried to *Babylon:* The third came to the Crown at eight years of Age, and left it again after three months and ten days, when his Brother was plac'd in the Throne; in whoſe time the Wall of *Jeruſalem* was broken down, and all the Palaces thereof, with the houſe of God, burnt with fire; his Sons ſlain in his ſight, his own eyes after this put out, and he bound with Fetters of Braſs, and carried into that long captivity, which that Nation endur'd in *Babylon.*

There is but one thing more to be obſerv'd in the Death of this excellent Prince; though his death was ſudden and violent, and in the vigor of his age; yet the holy books ſpeak of him, as one who came to his grave in peace; the ſame phraſe is uſed in the mention of *Abraham* his death, who died in a good old age. This phraſe therefore of coming to his grave in peace uſed concerning *Joſiah*, notwithſtanding the manner and circumſtances of his death, learns us, that Death, at whatever time he approaches, cannot be untimely to a good man; and though it may be a ſevere Judgment to others, to himſelf it is a great bleſſing. Well then may we allow them

Gen. 15. 15.

them to be concern'd for the loſs of ſuch a Prince.

2. *They mourned for Joſiah.* Mourning for the dead is very agreeable to the ſofteſt and moſt tender paſſions in our nature; and ſome outward ſolemn ſignifications of this, have been in uſe and practice in all Nations. *Solomon* ſpeaks of it as a known and conſtant Fu neral uſage: *Man goeth to his long home, and the mourners go about the ſtreets.* This being by cuſtom limited to a certain time, the Scripture calls the days of Mourning. This was eſpecially obſerv'd towards thoſe who had been in eminent ſtations in the world: whoſe Funerals were ever attended with mournful lamentations, with regard to that power and authority they once had. So *David* appointed a ſolemn lamentation for *Saul* and for *Jonathan* his Son; and compos'd a Funeral Song on this occaſion; they took care alſo to depoſit the earthly remains of their dead in their proper Sepulchres; which places were always accounted ſacred, and not to be violated. *Abraham* had ſuch a regard to this, that whilſt he was yet a ſtranger in *Canaan*, he purchaſed a place to bury his dead in: Where he himſelf and *Sarah* his Wife were afterward

Eccleſ. 12. 5.

2 Sam. 1.

Gen. 23.

buried; and the Prophet pronounces it as a
Jer. 22. 19. Judement upon *Jehoiachim*, that he ſhould be deny'd that ſolemn burial, uſed to perſons of his quality: they did not grutch any coſt expended upon their interments, as appears
2 Chron. 16. 14. by the account we have of *Aſa*'s Funeral; and did all that was in their power to expreſs an honourable regard to the memory of the de-
2 Chron. 32. 33. ceaſed, as we find done to *Hezekiah* at his death. When great and good were in conjunction; when the perſon was as illuſtrious for his piety and vertue, as for his power and authority; when he had uſed thoſe as inſtruments of doing honour to God, and procuring benefit to mankind, had valued them as capacities of being more beneficial to the world; and made it his aim, that others ſhould enjoy the greateſt good of his poſſeſſing them; they then ſcarce thought any coſt enough to be laid out in ſolemnizing their Funerals: they lamented exceſſively, and yet were concern'd that they could not expreſs a paſſion ſo ſenſibly as it was felt; and lookt upon no honour great enough to be done to their memory. Mourning then paſt from outward ceremony and ſhow, and external decency, into the moſt pungent and ſmarteſt feeling of the mighty

mighty loſs ſuſtain'd by the publick, in the death of ſuch benefactors: They ſpoke of their piety, cali'd to mind their heroick, and their exemplary vertues; recited all their noble and uſeful deſigns; told what they had done for God, and for Religion, and for Mankind; produc'd the great numbers, who in particular caſes had received benefit by them; ſaid all the worthy things they could think of in their praiſe; and left others to ſupply (by raiſing in their minds an Idea of the braveſt man) what they complain'd, they fell ſhort, for want of expreſſion, in deſcribing. They fear'd no ſuſpicion of flattery, where a perſon eminently great, was equally good; but preſum'd all men would conſent, that whatever could be ſaid, muſt fall far ſhort of his due praiſe. This uſage we find obſerv'd in the Chriſtian Church, towards the great and glorious Champions for their faith; they followed them mourning to their graves. They made Orations in their Praiſe, they regiſter'd their Names in the Church Rolls, they rehearſt them in their moſt ſolemn ſervice, and built their places of worſhip over their Tombs, and all this they did in honour to them; and to excite others to follow their example. After this manner the people

people of *Judah* mourned for *Joſiah*; as there had been none before like him, ſo neither did they mourn, in ſuch a manner, for any be-
Zec. 12. 11. fore him; inſomuch, that when the Prophet intended to expreſs the moſt grievous and bitter lamentation, he could not find out a more lively and proper figure, than to compare it to the mourning in the valley of *Megiddo*; which became a proverbical ſpeech among the *Jews*; who, when they would deſcribe the utmoſt grief, had nothing higher to ſay of it, than that it is like the mourning for *Joſiah*; as if there needed nothing more to paint this paſſion to the life, than to draw the Valley of *Megiddo*, with this good Prince fallen in it. When private men fall, the mourning is little and is confin'd, and ſoon over; it reaches only a ſmall Family, and a very few ſelect friends: their deaths make no noiſe, and the notice ſcarce goes beyond the neighbourhood; they creep ſilently into their graves, and are in a little time forgot; the reaſon is, there are not many who are intereſted in their lives; and their deaths make no changes and alterations, to fall under publick notice; but the life of a good Prince is ſuch a benefit to the community, that every one

one has a ſhare in it; when he falls the whole body of the people feel the ſtroke, and time is ſo far from wearing out the ſenſe of it, that hereby it is encreas'd; they know not at preſent what their loſs is, till time and experience makes them underſtand and feel it. 'Tis, in the Prophets metaphor, like *the Suns going down at noon, and the darkning the earth in a* clear day; it wraps a people up in night and horror, it fruſtrates all their hopes, and brings a damp upon all their joys: *It turns their feaſts into mourning, and their ſongs into lamentations; it brings up ſackcloth upon all loins, and baldneſs upon every head*; and there is heard, as when Nature ſuffers an univerſal graon. Amos 8. 9.

3. *And all Judah and Jeruſalem mourned for Joſiah.*

We read of *Jonah*, that he was ſo concern'd for his gourd, that *he fainted, and wiſhed he might dye; and ſaid it was better for him to dye, than to live*: what that was to him, the ſame is a good Prince to to his people, a ſhadow over their heads, whilſt he rules over them; ſubmiſſion to the will of God is a duty in all caſes, and therefore when ſuch a Governor is remov'd from a people, which Jonah 4. 8.

may

may fairly be accounted one of the moſt difficult inſtances of ſubmiſſion: But 'tis agreeable to Nature, and Religion, on ſuch occaſions of a common Sorrow, to expreſs an univerſal concern, reaching as one continued mournful groan from one end of the land to the other remoteſt point of it. 'Tis not a bare defect in piety, but ſtupidity, and downright brutiſhneſs, not to be affected with ſo ſevere a providence agreeable to the nature and conſequence of it. When *Eliſha* ſaw *Elijah* going from him to Heaven, he crys out, *O my Father my Father, the Chariots of* Iſrael *and the Horſemen thereof q. d.* Who ſhall be left to defend and promote Religion, and what ſhall become of the Church of God, after thy departure? It is the character the prophet gives of pious Kings and Queens, that they ſhould be nurſing Fathers, and nurſing Mothers to Gods Church. The people needed no ſuch propheſie, whilſt *Joſiah* was their King: They were witneſſes to the great regard he paid to Gods Worſhip, and the mighty deſigns for Gods Honour, and the advancing Religion, which he was early engaged in, and vigorouſly perſued throughout the whole courſe

2 Kings 2. 12.

Iſay 49. 23.

of

of his reign. They ſaw what countenance piety had from his authority, and of what influence his example was; and that there was viſibly a very different face of things from what they very well remember'd of the reign of *Manaſſah*. Such reflexions were, upon this occaſion, enough to raiſe ſuch a cry in *Judah* as was in *Egypt*, when in every houſe throughout the whole land, there was one found dead; which *Moſes* deſcribes as a great and terrible, as well as univerſal lamentation, ſuch, as *there was none before it, nor any like it any more*. Had *Joſiah* been an old man, it would have been ſome eaſe to them to have reflected, that his ſtay with them could not have been much longer; when events happen no otherwiſe than men expect, and according to the courſe of Nature, there is leſs room left for ſurprize or concern; but this Prince was in his prime, like to live many years; half his glaſs was ſtill to run, many of his great deſigns lay unperfected, he was under both a capacity and will of doing much more good, and vaſt were the advantages which his Subjects yet expected to reap from his government: Poor vain man! how are all his glorious expectations fruſtrated; and Exod. 11. 6.

his moſt promiſing hopes baffled in a moment. *When the breath of a man goeth forth, all his thoughts periſh.* An argument wiſely urged by the holy Pſalmiſt, not to truſt in man, not in the greateſt and beſt man, whoſe life is ſo very uncertain; but rather to make this pious reflexion upon all the withering glory of this world: *happy is the man, who hath the God of Jacob for his help, and whoſe hope is in the Lord his God.* But yet, who is of ſo robuſt and moroſe a conſtitution, as not to let fall a tear at the Funeral of a perſon, whoſe life was ſo great a bleſſing to the world? who can aſſume ſo much of the Stoick, as to permit no motion of the moſt tender and ſoft paſſions in his nature, when he beholds mighty delights of good to mankind unravell'd in an inſtant? who does not find himſelf diſorder'd at the ſight of a Body, warm and beautiful, vigorous and active, animated with a divine Soul, adorn'd with all the accompliſhments of wiſdom and goodneſs; but now a cold and uſeleſs carcaſs, noiſome and offenſive, and no longer to be endur'd above ground; all its motions ſtopt, its curious and amazing clock-work broke in pieces, forſaken by its heavenly gueſt, without the leaſt traces of wiſdom, or knowledge, or deſign remaining. *Quis*

Pſ. 146. 3. 4.

Quis talia fando——

Who can forbear bewailing the lot of human nature? or unconcernedly contemplate ſo ſudden, but ſo ſtrange an alteration in his ſtate? There remains yet one thing more, to ſwell their grief on this occaſion: *Jeremy* and others had ſpoken of great evil that was coming upon them; and *Huldah* the Prophetess, of whom this good King had ſent to enquire the time of the execution of the threatnings in the book of the Law, had foretold that this ſhould be reſpited till after the death of *Joſiah*: which anſwer he had cauſed to be read in the ears of all the people, and took that opportunity to exhort them to temperance; this they could not but call to mind, when they ſaw him unexpectedly taken away from them; and this naturally ſuggeſted to them, that God remov'd him in his anger; that their ſins had render'd it unagreeable with the divine methods obſerv'd in governing the world, that he ſhould be continued any longer amongſt them; that he was taken away from that evil which was now haſtning to come upon them; that having fill'd up the meaſure of their iniquities, his death was the laſt warning of their ruine, a ſign from Heaven of their ap- 2 Kings 22. 14.

proaching fall, and like a fatal knell, rung out to the Funeral of their State. In theſe circumſtances what could be lookt for leſs, than that all *Judah* and *Jeruſalem* ſhould unite as one man, in mourning for *Joſiah*.

It is now time to apply this piece of Scripture hiſtory to the very ſad occaſion of my preſent diſcourſe. This is too melancholly, too diſmal a ſubject to dwell long upon. I found it no eaſie matter to command my ſelf, whilſt in ſecret I was giving ſcope to my meditations; and ſaw it neceſſary to confine them, for fear of a greater diſorder in relating them.

The hiſtory of the Text applies it ſelf, and I have endeavour'd to ſet it in ſuch a light that your own reflexions may ſpare a great deal of my pains in drawing the parallel. It would be hard to arbitrate betwixt theſe two Princes, *Joſiah* and our late Queen; which of them excell'd in piety, and had the largeſt deſigns for the honour of God, and the intereſt of Religion; whoſe authority and example gave the higheſt countenance to vertue, and had the beſt influence upon the different ages in which they liv'd; which of them did, or was moſt likely to have done the moſt good; whoſe

whoſe life was more deſired, or their deaths more deſervedly lamented by their Subjects. It would be vanity in me to pretend to draw the character of our Queen, who have only heard of hers, as the Queen of *Sheba* had done of *Solomon*'s fame. This is already done, by thoſe who had opportunities to obſerve the conſtancy and fervour of her Devotions; the admirable example ſhe ſet to all about her; the viſible effects of this, in putting ſome vices, formerly very faſhionable, ſo perfectly out of countenance, as to ſneak, and not dare to appear openly in her Court; to be witneſſes to many uſeful deſigns of ſuch a nature, that it was impoſſible they could lye conceal'd; and ſo many extraordinary works of charity (diverſe of them done to her enemies) which though done in the moſt ſecret manner, in regard of her ſtation, came neceſſarily under the notice of ſome near her. *Happy are thoſe men, happy are thoſe her ſervants, who ſtood continually before her, and heard her Wiſdom.* It is ſaid of her, that ſhe not only perfectly hated all flattery, but had ſo humble an opinion of her ſelf, that ſhe would not bear the leaſt part of the juſteſt commendation. So that whilſt ſhe liv'd

it

it would have been rude, to have drawn her character, though in little; but being dead, it is fit this ſhould be now done in its full length. What has been attempted by ſeveral hands has, I doubt not, proceeded from a laudable deſign of propoſing ſuch an example, as the world ſtands in need of; and paying that juſt tribute to her memory, which no *Engliſhman*, can have ſo much of ill nature in him, as to diſpute, much leſs to open his mouth, and ſlily ſlander that is reported of her.

Experience witneſſeth, of what great uſe it is to tranſmit to poſterity the lives and actions, of ſuch as have been famous in their generations; theſe are found to make a deeper, and more laſting impreſſion, and to have a better effect upon mankind, than the choiceſt collection of precepts. Here Vertue is drawn more to the life, and according to the Philoſophers wiſh, aſſumes a body, and appears in a viſible ſhape, commands with authority, and becomes the moſt forcible, and prevailing rule of Practice. I am ſenſible much has been ſaid of our late Queen, but too much cannot be ſaid on ſuch a ſubject: Such an inſtance of piety and goodneſs, is like

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the appearing of a new Star in the heavens, the wonder and enquiry of the Age. It would argue a great degeneracy of manners, and a ſmall regard to the publick good, to ſuffer ſuch an example to lye by neglected, or not to take care to have it faithfully recommended to poſterity. When we come to ſee her life whole at large, we ſhall be made ſenſible, that her wiſdom and piety do much exceed that we have yet heard of her; and that *the half has not been told.* I am much deceiv'd in my account of her, if ſhe did not every way anſwer the character given of *Joſiah*, that ſhe did that which was right in the ſight of the Lord, and ſerved God, and kept his commandments with all her heart, and ſoul, and might, declining neither to the right hand, nor to the left. We are all ſenſible, that ſhe was ſnatch'd away by a violent diſtemper, in the vigor of her age, when we leaſt dreamt of it; and were ſtruck with aſtoniſhment and trembling at the news; whilſt the age juſt began to be reform'd by her authority and example; and we promis'd our ſelves laſting bleſſings from her long reign, and when we could very ill have ſpar'd her. *So unſearchable are Gods councels, and his ways paſt finding out.* 2 Chron. 34. 2. 3.

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We cannot, we muſt not diſpute with Heaven: Gods will ruleth over all: 'Tis as well folly as impiety not to acquieſce in it. This Church and Nation ſtand highly indebted to God, that ſuch a bleſſing was ſo lent us; and one ſo dear to him; and ſo long ſnceſitted for the beatifical viſion, ſo many Years confined to this low and imperfect State, and kept from her reward for the ſervice of others: And to do good to the World. When it ſeems good to him to reſume his own gifts, it becomes us to take up with holy *Job*'s pious reflections. *Shall we receive good at the hands of God, and ſhall we not receive evil.* God has taught us by this inſtance, (and a ſevere diſcipline it is, whereby he learns us this leſſon) the Vanity of all our blooming hopes, when they are placed any where, but upon him alone; and that he can continue his Favours, though he lays aſide what we have reaſon to own, as one great inſtrument of a kind and happy providence to thoſe Nations. We muſt not envy our good Queen the reſt and felicity She has reacht to. This would be foul ingratitude to a Perſon who has done us ſo much good to repine that ſhe has exchang'd the troubles and cares of an earthly

Job 2. 10.

earthly Crown, for one that has nothing ſticks to it to darken the brightneſs of it, or abate the happineſs of poſſeſſing it: Her Death was her reward for her uncommon goodneſs, as the moſt early and ſudden death is to every one that is fitted for, and goes directly to bliſs; but it is otherwiſe to be conſider'd in reſpect of us, who have reaſon to look upon our ſelves, as judg'd unworthy of her. Allow us then to let fall a tear upon her Hearſe, and at leaſt to ſigh out our loſs; that if there be any in the remoteſt corners of her dominions, from whom her vertues lay conceal'd, they may here begin to underſtand ſomething of that loſs, which time and experience will better explain, than it can now be expreſt. And may theſe inclinations be awaken'd in us all, to enquire further after her, that what through the ſhortneſs of her reign was left unfiniſh'd, in encouraging Vertue, and putting a reſtraint upon Vice, may in ſome meaſure be ſupplied, and a Reformation perfected by the remembrance of her. It ſeems to me too bold a judgment of divine Providence, to ſpeak confidently of Gods anger, as hereby declar'd to be gone out againſt us, and to forebode upon this occaſion, ſome

zing evil at our heels, to overtake us. We ſeldom gueſs aright, when we aſſign a reaſon, and take upon us to account for Gods providences in this world; which are ſo very dark, that we expect it to be a part of that perfection of knowledge, which will be our reward hereafter, to unfold the myſteries of them. This indeed was certain in *Joſiah*'s death, who was not to ſee the evil coming upon *Jeruſalem*: and this obſervation has been made of many other excellent perſons. When St. *Auſtin* pray'd for an enthanaſy, he hereby expreſt his deſire not to live to ſee the deſolations that were haſtning upon the *African* Churches; and his prayer was heard, for he dy'd juſt before the ſacking of that City whereof he was Biſhop. The like Mr. *Calvin* has noted of *Luther*, that he often pray'd he might not ſee the vials of wrath pour'd upon *Germany*; which immediately after his death came upon thoſe places in a ſtorm, and with the ſwiftneſs and execution of a whirlwind; but thoſe reach only ſuch caſes, as are evident 'twas either by Propheſie, or the event. It would be a very undue return to God, for thoſe ſignal favors we have ſo long enjoy'd; It would argue a very ſmall ſenſe of that Providence, which

which has hitherto defended us: and too fond a reliance upon ſecond cauſes, upon this occaſion (though a very ſad one) to anticipate evil, or deſpond of our ſafety. The only pious, and ſafe uſe to be made of our fears, will be, to do all we can (which was the great aim of our Quren) to promote a reformation of manners throughout the Nation. This, after all other fruitleſs expedients without it, will be the only ſure, and effectual courſe to be taken to any laſting ſecurity; and ſince we have ſuffered a loſs not to be recovered, what is left for us, but wiſely to conſider how religiouſly ſhe uſed her power, and how admirable an example ſhe has left the age; that we may ſtrive to be ſuch true, and ſincere Chriſtians, as ſhe her ſelf was, and deſir'd, and pray'd, and endeavour'd all her Subjects might be. So may we hope, that God will ſtill protect our King, amidſt thoſe dangers he expoſes his Royal Perſon to, for our ſafety, to whom her Prayers were a Sheild, for a continuance of ſucceſs to our arms, though we are depriv'd of that benefit we owe to the purity and fervency of her devotions, for peace, and quietneſs at home, whilſt we are engag'd in a war abroad; which it were great

ignorance

ignorance of the World, not to own to have been hitherto the reſult of her wiſe conduct of affairs, and the effect of the ſingular goodneſs of her temper, and the remarkable Piety of her converſation, concurrent cauſes of calming the feirceſt paſſions, and procuring Gods bleſſing upon us, and protection over us. So may ſhe ſtill live, and rule, and do good to theſe Nations; and continue to be what ſhe forct her inclinations to accept the Government for, a happy inſtrument of ſaving us from ruine, and making us a wiſe, religious, and a proſperous Nation; which God grant for the ſake of Jeſus Chriſt our Lord, to whom with the Father, and the Holy Spirit, be all honour and praiſe, now and ever. *Amen.*

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